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Sonata, some of the symphonic poems and the Études. As a piece of finished work the book cannot compare with the earlier study of Chopin, but it contains good enough material to be rewritten and amplified at some later time.

THE RENAISSANCE OF ITALIAN ART. By SELWYN BRINTON, M.A. New York: Charles Scribner's Sons, 1911. Third edition.

Whoever would understand the significance of the Renaissance Movement in Italian Art turns first to Pater and Symonds and possesses himself of all of Mr. Berenson's monographs. As a compendium these nine attractive small volumes are invaluable. They are beautifully bound and printed, and amply supplied with photogravure illustrations and a separate analysis, for reference, of artists and their works. In the matter of attributions the volumes might well be brought more up-to-date. The paintings of *The Life and Death of St. Francis* in the upper Church of Assisi are still ascribed to Giotto, although they are now pretty definitely proven to be school pictures; while the great frescoes of the Arena Chapel in Padua are set down as of secondary importance. These are matters to be settled only by experts, and beyond knowing the state of the discussion they mean little to the average student. These volumes are full of information, poetic and able description, and they form a most excellent and readable work on that most fascinating of subjects, the Art of the Renaissance.

The author has some amateurish tricks of writing, such as beginning a paragraph with an unnecessary and unrelated particle, but in the main the work has proven its value by three reprintings and deserves being called to the attention of all students of Renaissance Art.

WILLIAM JAMES AND OTHER ESSAYS. By JOSIAH ROYCE, LL.D. New York: The Macmillan Company, 1911.

This volume by Professor Royce contains five essays, of which the first is really the least important and the last two are the best exposition of Dr. Royce's philosophical idealism, as he calls it; but which might also be described as his philosophical brief for dogmatic theology.

Professor Royce sets Dr. James, as a philosophical thinker, in direct natural succession to Jonathan Edwards and Emerson. He analyzes him as typically an American; no disciple of Greece or the Orient, still less of Germany or England, but one whose thought, emotion, and speech are the natural product of American soil. He is also the successor to the storm-and-stress period, and heir to the second great period of evolutionary thought—namely, to that period when thinkers no longer discuss, but simply accept the notion of the natural origin of organic forms and continuity of the processes of development. Professor Royce points out James's turning from the Old World types of reverence and external forms of the Church, as well as his alienation from the barren and hostile free-thinking by many European philosophers. James's ready and inclusive comprehension of all the types of religious experience, Dr. Royce sets down to his democratic training. That this inclusion should seem unsatisfactory to our author is a fore-

gone conclusion to those who know Dr. Royce's philosophy. "The spirit triumphs," he says, "not by destroying the chaos James describes, but by brooding upon the face of the deep till the light comes, and with light, order."

The second essay, "Loyalty and Insight," serves excellently to introduce Professor Royce's continuing tenet; namely that having chosen a belief, a profession, a theory, we get the value of choice only by consistent adherence or loyalty. Loyalty, he urges, binds men together and induces the separate wills in the business firm, the household, the profession, the spiritual community, to unite and be woven into one so that our fortunes and interests are no longer detached and individual but have the force of a social group. "The whole moral law can be summed up in the two commandments: first, be loyal; and, second, so choose, so serve, and so unify that life-cause to which you yourself are loyal that, through your choice, through your service, through your example, and through your dealings with all men, you may, as far as in you lies, help other people to be loyal to their causes."

To a student unversed in Professor Royce's work, the essay on "What is Vital in Christianity" will bring a momentary shock of surprise, when he finds that not the historic Christ, not the human example, and most assuredly not the direct teachings of Christ are what the author conceives as vital, but the ecclesiastical dogmas of the incarnation and atonement. There is the time-honored attempt to account for an evil world as the product of an omnipotent and perfect God, by our fragmentary perceptions of world-processes and the doctrine that perfection is only reached through pain. Of course the eternally recurrent reply is, that if our world is even a fragment of the divine it should partake of the nature of the Whole. Must not the part be the same *in kind* as the whole? But this question Professor Royce does not touch. "Like the Logos," he says, "the entire world is not only with God but is God."

The fourth essay, on "The Problem of Truth in the Light of Recent Discussion," was an address delivered before the International Congress of Philosophy, at Heidelberg, 1908. Of course this essay attempts a refutation of the pragmatist contention that truth is relative; namely the relation of the less fixed parts of our experience to the more fixed parts. Dr. Royce accounts for the pragmatist's theory by three modern tendencies or motives. The first, that motive which leads many of us to describe human life altogether as a more or less progressive adaptation to natural environment. The second is the motive glorified by Nietzsche, the attempt to be self-possessed and inwardly free, and unsubmissive to any external authority. The third is the motive which leads us to seek for clear, exact self-consciousness regarding the principles of our belief and conduct. The natural result of these three controlling motives is, thinks Professor Royce, a relativistic, evolutionary theory of truth; a theory that transforms truth from a barren repetition of dead reality to the self-created, empirical realities of our successful activities. Those who know "The World and the Individual" also know the reply to this: that truth can be measured by no one man's experience and that in order to cope with it at all there must be a spirit which is more than any man's transient consciousness of his own efforts unless there is unity of experience, an unity objective, real, supra-temporal.

What this spirit is, one may best tell by quoting from essay V, on Immortality, the definition of God:

"I mean by the term God, the totality of the expressions and life of the world—will, when considered in its conscious unity. God is a consciousness which knows and which intends the entire life of the world." Here one has come around again to the same point in the circle. Why are the fragments of the whole evil if the whole itself is good? One cannot but wish that Dr. Royce had brought in the mystic doctrine of unification; namely that as consciousness throws off its personal limits, as the fragment *does* identify itself with the whole there is resultant joy and good. The sense of separateness is the world's great woe.

From the standpoint of lucidity, since these lectures are admittedly popular, one wishes that Dr. Royce were occasionally more terse and willing to emphasize by repetition. It is annoying to the reader to find his author saying, "I will now state the third motive" and then be obliged to read thirteen pages before that motive is mentioned, holding the mind meantime in suspense. A statement made at the beginning and repeated after the exposition would have bettered the style and been most helpful to the reader.

THE QUAKERS IN THE AMERICAN COLONIES. By RUFUS M. JONES. Assisted by ISAAC SHARPLESS and AMELIA M. GUMMERE. New York: The Macmillan Company, 1911.

The name of Rufus M. Jones stands for the quality in writing most needed in American literature. It necessarily means thorough scholarship, careful and dignified writing, and permanent work. Two years ago Rufus Jones published an invaluable contribution to the history of mystic philosophy in his *Studies in Mystical Religion*. That book contained studies that reached from the mystic element in primitive Christianity, studied chiefly in Paul and John and the early Church Fathers; passed through the various outbreaks of mystical emotion in the Waldenses, the Franciscans, the sect of the New Spirit, the various Brotherhoods of the thirteenth century, the Friends of God (a most excellent study), the Brethren of the Common Life, the Anabaptists, the Seekers and Ranters; and ended with George Fox and other individual mystics of the seventeenth century.

The present volume begins where the last one ended. The mystics of the later centuries have been of a totally different type from the mystics who, in passionate search for enlargement of consciousness, chose a negative path. The practical, militant English character furnished the type of the Quaker fellowship treated in the new volume.

Although in the last analysis Professor Jones admits that religion is a personal matter, he always emphasizes that one cut loose from social interests, isolated from the purposes and strivings of his fellows, cannot become a personality at all. It is the part of the saint, the religious superman, to combine the two interests, to keep ever before him the vision of the Church Invisible while he labors in the necessary politics of the Church Militant. The Quakers have always been shy of the word "saint," "but almost every meeting from Maine to South Carolina had," writes the author, "some persons who through help from Above